B79.0054/010(55)

55

Rough Field Notes Misc

are given. Then 4 days more, & ~~he~~ he is at no 4 points. Then 4 days more & he is at mouth of river. Always some ceremonial. Then 4 days more & he is in river. (4) gets up & cries, "He is in the river", he has arrived"; his helper (11) is tying the rope" ~~At the same time another suit (10) comes from Sandwhen to us~~ (10) & (11) are two (suit) people who are always in the land of us, but whose job is to help any other suit who come, they are almost helpers. This time there are (6) songs used. At other times we sing of (10) & (11). 4 days more & he has gone up the river. Then any suit who likes can dance his dance if he has the power come to him. (noaphn/m) goes on to (nushwalwhasta) when all the suit gather to s/n halotla. When s/nhalotla comes in with nushwalwhasta. All the suit go home, & (4) gets his paddle which he has dumped there, & proceeds to return to this world. At the time that s/nhalotla returns to his house a person on this world (13), Mrs Alex Clahaman, sings of him, she calls everybody to her house, the drums beat etc. ~~When~~ The suit have been obtained since 1st September. As noaphn/m returns ~~et~~ & was, he can be seen by (4), who calls the people & another song is made.

953
(15) a t/mütz/amk/ st
(16)

During the dance time we make an enclosure between the fire & the bedroom, about 12 ft. long, 4 wide & 4 high. This is decorated with all kinds of pretty things. He has put his power into something it does not matter what. Everybody tries to guess what if they succeed, they fall over for the time being, but they have beaten him. Twice a day he goes around the houses & everybody guesses what he is about. There is just a little difference between the Bella Coola & Kimsquit, e.g. at the latter swan's down is used, at Bella Coola decorated wood & shav.

~~Such a dance is not done very often~~

People understand when the power is hidden & if all the old what to say, after all people have guessed in vain, he is told what to say on the 3rd shot, does so & scores. Then he is supposed to have got that direct from above & so can dance even though a young man.

955

① ʔ wɔ m = ~~marriage~~ ~~house~~ The night's dancing.
② ɬ ɛ x ɬ ə x' ɬ u m
③ ɔs/ɬal/ə m
④ ~~ʔ ɬal · ʔ salpx~~ ~~ʔ~~ ʔ' sal/ɬ̓x or t ɛ l/əns
⑤ Before singing there is a throwing around of pieces of goat skin, neighbors tries to get them. ɔs/ɬal/ə m

Note. The actual marriage is the opening of the ceremonial story. That is the binding factor.

In the beginning (sinhalotta) send down with the people the words of a song to be used at marriage. It was first used by hoahila and q a· q ma, & since then always used by Kimshewt people, if Kimshewt man marries a Bella Coola ♀. JP says man is first in the world. JP if he were to marry off his son, would send ~~aroun~~ (also) to call all hands. They come to JP's house at dusk, & sing all night (1) as they are married. Everybody enjoys themselves, each opens his heart dance & sing. The sing-men know everyone's songs, ~~& if a man took to sing, he does so~~ & sing as they choose, everybody joins it & the person whose song is chosen dances. If hwola man sings his own song, helped by the people. In summer this may be or winter, hasuit songs are used, but they are groundless as he sees comes. Next day the real marriage (4) takes places. Everybody goes to an open place near the village. The father of the groom arranges things & gets 1 sing man, 2 sisauks, & 2 yetsalts (5) The 2 sisauks ~~dance~~ dance, the woman ~~dance~~ & sing man sing. It does not matter who the sisauks are as long as they know their business. The WF & WM give to valuable presents, a canoe, a basket, blankets & many coppers to the HF "To stop the singing" HF then stops the

957

Smallpusta:

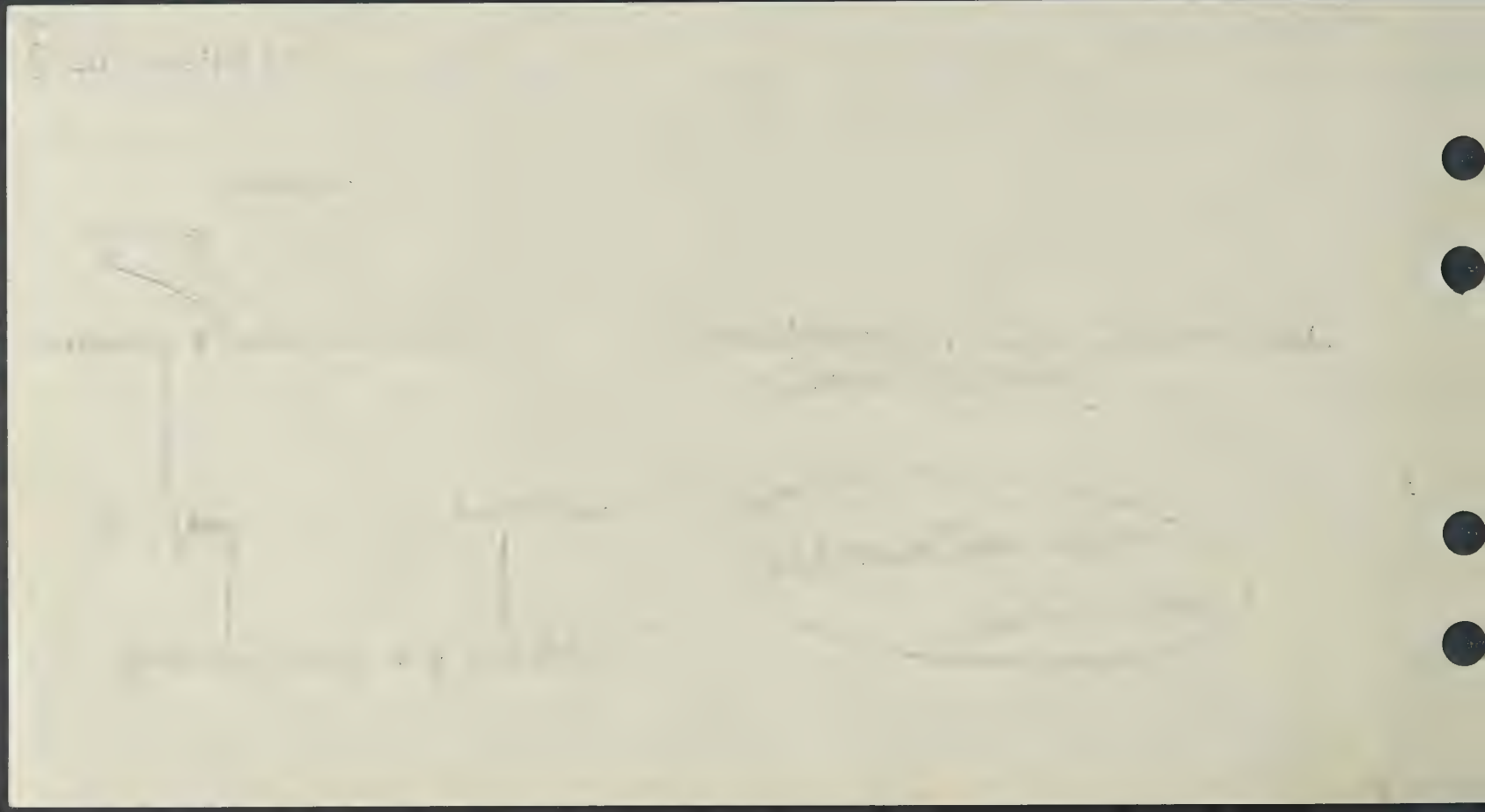
2) JP opens 2 stories, 1 to be used if a boy elder of a daughter, & turns P the same. If done, suppose Jim & wife dead, the Hog question OK.

singing. Then the people are called in to the H F's house. All ~~stand~~ sit down. The H F gets up & opens his ancestral tyi story, i.e. of Snaxen. Then he gives the right to use this story & name to a child if born. Then his people does likewise. Her presents are given to all. There is no law by which a man is compelled to marry within his family, but many times he does so — cousins the rule. If a man's daughter be married he loses with her marriage some of his stories & power, which are irretrievable. If J P had married a Bella Coola & he would have had a right to live in Bella Coola. It is absolutely against the rule for 1st cousins (all) to marry, but the favourite marriage was with those who had the same stories. A ~~favor~~ story passes away with the marriage of a daughter, but is remembered without power by the family ~~xxx~~ whom it is gone, and marriages are frequent under such circumstances.

A person who had many stories, may lend either alphabet, house or tyi names to a poor man in ~~x~~ change for money. During the time of its belonging to this new holder, he has right to dance etc. How names are dormant through deaths. If a true

959

① Bibliotheca Appliftana



left him. I Pwill try no more unless Albert asks him. Next week Albert King, Samuel King & Mrs Clalamman will have to return all the money. If the marriage had not been smashed, Albert would have paid more to John Webber than the $1000 dollars. If John Webber had abandoned his wife there would have been no court to compel Albert to pay back the money, but if he wanted to be very good he would have done so. Almost all Indians marries, the wife helped the husband to provide food. ~~If the wife dies before~~

Norman Clalamman married Billy Pollards Q. The latter died & Billy Pollard refunded the money. If a child is born the money is returned, to make ~~him~~ power for him, to (1) him i.e make the path smooth for the child, otherwise the people could say, "Your MF did not buy you back from your father, no power is in you!!

If a man's wife dies, he does not marry quickly, no law, but he should leave at least ± a year, same for dead man.

imp. Smauen gave his ~~b~~ to Nisitsomlaix, & with it the name Smauen for his son. ~~King George & Jack~~ ~~King George both used the name. Wm Pollard is D married Jack King George.~~ But Smithanalx did not have any children, however Nisitsumlaix stole the name Smauen & King George & Jack

(1) 969

King George both used it. Jack King George married a w J b C t of Swallen's family. If King George had had a D it would have been right for him to marry her to Swallen's family. As it was the Swallen family were annoyed at the long keeping of their name, & got it back last year by giving presents, Jack King George could not help. If smutsandaly has Clap tonsare if would have been all right, the two families would have been one & no trouble. As it was there was bad blood. If J K G had had children it would have been all right too. J P t J mined. If a woman marries into her own family she gives her husband a home, if outsiders is to served for any children. In the case of Swallen there was known it was promised for the children. Always there should be a return of a woman. Thus if J P had married a B C P woman she would have been given land, & it would have been returned by a later marriage of a daughter of his family.

No attention is paid among the B C as to whether a woman has the same crest as her husband, the only essential is that she should not be too closely related.

~~It long ago~~ Sunwhaakes married a Kittops woman & got the

971

(1) nu'ḥ nì'sṭan said fast

(2) sol|ol|um

(3) qwal'unta or swaunsta or qe'lta

qwal'unta means "the number, or "what has been given or shown to me"

swaunsta means story

qe'lta means "the bringer down"